

TEACHER'S GUIDE AND ANSWERS

for

THE ERRORS OF CALVINISM

VS.

THE BIBLICAL VIEW OF GOD AND MAN

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THE ERRORS OF CALVINISM

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THE BIBLICAL VIEW OF GOD AND MAN

Lesson 1: What Is Calvinism and Arminianism?

DISCUSSION GUIDE

In a discussion of a subject as involved and widespread as Calvinism, the teacher needs all the resources he can get. That is part of the reason for this guidebook. The pupil book cannot possibly say everything that needs to be said or give all the Scriptures that would be pertinent to a given subject. For this reason, additional quotes, Scriptures, and other resources will be shared.

Some of the discussion questions are rather open-ended and not a lot of details or helps are given with them. This guide will give some extra helps and some direction in answering them.

There are a number of books and pamphlets that you, as the teacher, will find very helpful in this study. They are listed here for your convenience, and most are also available from Christian Light Publications. From time to time the Teacher's Guide will refer to information from these helps as profitable reading in preparation for the class.

Elect in the Son, Robert Shank (on Calvinism in general)

Life in the Son, Robert Shank (on eternal security)

The Eternal Security Teaching, J. L. Stauffer

The Sword and Trumpet (Bound Volume), Vol. 1-10. This book is **no longer available**. It contains numerous helpful articles on Calvinism. The Pupil and Teacher Guides will refer to these from time to time.

Calvinism, Arminianism ... Which?, Berry (tract)

The Christian and Romans 7, Shem Peachy

The Knowledge of the Holy, A. W. Tozer (the attributes of God)

Word Study and Terms

Each lesson will begin with a word study. The Biblical words will be listed first with their correct definition, not the definition that Calvinists have given to them. Other related terminology is also defined Biblically unless they are errors of Calvinism. Notice for example, the definition of *depravity* on the first page of the pupil's lesson. This is a term that is not found in the Bible, although the idea is certainly there. Calvinists and Arminians alike would probably agree with the definition, and it is Scriptural. But the Calvinists go even further as shown in the definition of *total depravity* Arminians might sometimes use the term *total depravity* but would not attach to it the Calvinistic notion that people cannot even respond to God.

The definition of *perseverance* is the Calvinistic definition. Again, we would certainly believe in the perseverance of the saints but not in the same way. The Bible teaches that believers who hear Christ's call and follow Him in obedience will persevere or hold out in the Christian life (John 10:27, 28).

Joh 10:27 My sheep hear my voice, and I know them, and they follow me: Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

We will go into much more detail in the lesson on perseverance (Lesson 7).

Calvin and Calvinism

The description in the Pupils Guide is, of necessity, brief. As time would permit, you could share the following additional details about Calvin and his teachings.

Calvin's *Institutes of the Christian Religion* includes much more than the five points of Calvinism outlined in the lesson. As with most false teachers, much of it is Scriptural. Part I of the *Institutes* discusses "God the Creator"; Part II, "The Son of Man and Jesus Christ the Redeemer"; Part III, "The Holy Spirit"; Part IV, "The Holy Catholic Church."

Calvin recognized, for example, that he was in basic agreement with the Anabaptists on the ordinance of Communion. His view of the church was quite different, however, because he believed the church and the government should work together. He used the state in Geneva, Switzerland, to help him enforce his church regulations.

A study of Calvin's relationship to the Anabaptists is interesting. A brief account is given here. More detail can be found in the "*Mennonite Encyclopedia*, Volume 1, the article on Calvinism.

The Anabaptist movement began in Switzerland in 1825 about ten years before John Calvin became a reformer. Calvin came in close and repeated contact with Anabaptists, and he opposed much of their teaching. One of Calvin's first writings was a tract designed to refute certain French Anabaptists. Later, Calvin wrote three books attempting to refute Anabaptists. One was entitled, *Brief Instruction to Arm the Faithful Against the Errors of the Anabaptist Sect.* (Note the long title, as was the common practice in that day!)

To Calvin's credit, he did recognize that the peaceful Anabaptists were more orthodox than some who accepted strange doctrines such as the Munsterites who defended themselves with the sword and believed Christ would set up His kingdom on earth among them. Nevertheless Calvin rigidly opposed Anabaptists for their stand on such things as refusal to use the sword and their view of the separation of church and state. Calvin never met Menno Simons but knew of him by his writings. Nevertheless Calvin accused Simons of being "proud" and "impudent."

Calvin attained considerable success in persuading many of his foes to his side including a number of Anabaptists. In fact, Calvin married a woman from a family that he had persuaded to forsake Anabaptism.

Arminius and the Anabaptists

Arminius was born in Holland in 1560, just one year before the death of Menno Simons. So his adult life did not overlap with either Simons or Calvin. In the last two decades of his life (1590-1609) Arminius wrote much to refute Calvinism's five points. Arminius nor his followers accepted nonresistance or some other Biblical doctrines held by Anabaptists, although there were friendly relations between them. The Anabaptists had held very similar beliefs about God, Christ, Man, and Salvation but had held them for several generations before Arminius.

The Anabaptists of Holland never called themselves Arminians, though they held many Arminian views. They thought of themselves as, above all, Biblicists. Today we feel the same way. In the matters under discussion in these lessons, we would consider ourselves as Arminian in view though not followers of Arminius in every respect. We are Arminian in doctrine as well as Anabaptist and Biblicist.

The Five Points of Calvinism

The definitions of the five points of Calvinism and the corresponding points of Arminianism are, of necessity, very brief in the students' book. Here are more detailed statements of the five points of Calvinism from the pens of Calvinists themselves. They are followed by a more detailed explanation of the points of Arminianism from the pen of George R. Brunk, Sr.

Total depravity—"The will, there, is so bound by the slavery of sin, that it cannot excite itself, much less devote itself to any thing good. . . . Man is so enslaved by sin, as to be of his own nature incapable of an effort, or even an inspiration, towards that which is good." (John Calvin)

Unconditional election—"We assert, that by an eternal and immutable counsel, God has once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction. . . . Predestination, we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others." (John Calvin)

Limited atonement—"Hence, we conclude that, though reconciliation is offered to all through Him, yet the benefit is peculiar to the elect, that they may be gathered into the society of life." (John Calvin) "The doctrine of 'limited atonement' which we maintain is the doctrine which limits the atonement to those who are heirs of eternal life, to the elect." (John Murray, Westminster Theological Seminary)

Irresistible grace—"When [God] is pleased to save, there is no free will in man to resist. Wherefore, it cannot be doubted that the will of God . . . cannot be resisted by the human will or prevented from doing what he pleases, since with the very wills of men he does so." (John Calvin)

Perseverance of the saints—"The new birth is a fixed relationship that can never be broken. . . . Since salvation is wholly of grace, through what Christ did and is doing for us, then, since we did nothing to procure it, we can do nothing to lose it. But we can do much to mar the joy of our salvation and we

may lose the rewards we could have if we wilfully disobey God." (I. R. Dean)

Arminianism: (from *The Sword and Trumpet*, July, 1936, p. 21.)

Total Depravity—"Mankind are totally depraved in the sense that they cannot without the grace and help of God do anything to save themselves or to be saved, but not in the sense that they cannot, under Gospel grace, meet the conditions of Salvation, in order to be saved."

Gods Decrees (Unconditional Election)—"God's decrees or purposes, in the strictest sense, are eternal, but when related to the free will of man are conditional, and determined by His foreknowledge. God decreed and purposed only the good; evil proceeds from the free will of men and angels."

Atonement—"Sin came into the world without the divine decree, but not without the divine foreknowledge; foreknowing the sin, He decreed a universal atonement alike for all, and available to all in infancy without conditions, and available to all alike under the Gospel, upon conditions made possible by God's prevenient [anticipatory] assisting grace. While all alike are redeemed, only such are finally saved who appropriate it by cooperation with God unto regeneration, holiness, and perseverance. Each one who has come to a state of accountability, determines his own destiny."

The Grace of God—"The grace of God is universal; every child of Adam being born under the promise of a redeemer, and therefore not one being born in the graceless state of nature. While God's grace is for all and under the Gospel is available to all, it is irresistible to none. All have saving grace unconditionally, in infancy, but lose it when they depart from God in personal sin; all who by assisting grace meet the Gospel conditions, have the saving grace renewed."

Eternal security (Perseverance of the Saints)—"God provides grace to enable every saint to hold out faithful unto death, but as man after being saved still has the freedom of the will and the power of self-determination, he may depart from God so far as to make all grace in vain to him, and lose his part out of the holy city and his name from the book of life!"

Getting Into the Scriptures—the Sovereignty of God

One could spend much time discussing the sovereignty of God. It is a doctrine that we cannot and do not minimize. Weakness on this doctrine has led many to minimize the sovereign claim of God on their lives. Further passages on the sovereignty of God include: Exodus 15:18; Joshua 2:11; Psalm 24:1; 93:1, 2; 135:5, 6; Daniel 2:20, 21; John 19:11; Acts 17:24-26; Heb. 1:3; Rev. 1:6; 4:11.

Exo 15:18 The LORD shall reign for ever and ever.

Jos 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Psa 24:1 The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

Psa 93:1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. Psa 93:2 Thy throne is established of old: thou art from everlasting.

Psa 135:5 For I know that the LORD is great, and that our Lord is above all gods. Psa 135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

Dan 2:20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: Dan 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Joh 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Act 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Act 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Act 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitation;

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The list could go on.

The fact that God is so powerful and in complete control over the universe does not at all deny that He has the power to limit Himself or to alter His manner of working for the good of mankind whom He has created. One would expect an all powerful, loving God to make provisions for us.

Discussion Questions

One can find dozens and dozens of Scriptures that describe conditions mankind must meet for God's blessings, for salvation, for God to hear and answer. In the lessons on Perseverance of the Saints (Eternal Security) many will be discussed in detail. For your present needs here are just a few "if" passages: Matthew 19:17; 21:21; John 7:17; 8:31; 10:9; Romans 8:13; 10:9, 10; 11:22, 23; I Cor. 15:2; I Timothy 2:15; I John 1:9; 2:3; 2:24; 5:14.

Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. Rom 11:23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Ti 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

Calvinists make much of giving to God all the glory and not limiting Him in any way. They will claim that Arminian teaching binds God's hands and subjects Him to the control of man. What they fail to consider is that their doctrines limit God. Certainly a God who has unlimited abilities can choose to work in any way He sees fit. Why can an all-powerful God not make salvation conditional on man's response? Extreme Calvinists have made God guilty of condemning some to hell without ever giving them opportunity to repent. Some have gone so far as to say that unelect babies who die will suffer eternally in hell for the sin they inherited.

For further information on the sovereignty of God read pp. 143-147 in *Elect in the Son*. See "Errors of Calvinism," *The Sword and Trumpet*, January, 1934, pp. 12-14.

Lesson 2: Principles of Biblical Interpretation

DISCUSSION GUIDE

This lesson is an excellent foundation for the remaining lessons because Calvinists so often resort to violations of these principles of interpretation to prove their points. Especially common is the habit of taking verses or passages out of context (their surroundings) and giving words meanings that differ from the ordinary use.

It is not so necessary for students to remember words such as *hermeneutics*, *exegesis* and *eisegesis* as it is to remember the concepts. Do not spend a large part of the class period on the introduction or the **Preparation for Bible Study**. The latter is mainly for student inspiration. Devote well over half the class period to the **Five Rules for Biblical Interpretation** and the **Discussion Questions**.

Additional Helps

Nelson's Illustrated Bible Dictionary, “Bible, Interpretation, of” (Good on principles of Bible study and interpretation.) Available from CLP.

Five Rules of Biblical Interpretation

These five rules are not the only rules for Biblical interpretation. (See Discussion Question #2.) But these rules are foundational and are the most helpful and useful for our study.

Consider the example of the Bereans

Act 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

(Acts 17:10, 11)

who searched the Scriptures for truth. Note that they did not search to prove Paul wrong or to back up preconceived notions. Theirs was an honest search for truth.

Rule #1. Many people have been swayed by Calvinistic literature which is usually sprinkled with numerous Scriptures, often taken out of context or reinterpreted. Others have been swayed by emotional and magnetic radio and TV evangelists who teach Calvinism.

Adherence to the rule that the Bible is its own best interpreter will help us keep our moorings and will help us take an honest look at both sides of the issues.

Rule #2, and 4. The meaning of the word *abide* is used as an illustration of Calvinistic twistings of Scripture. Here is a more complete list of the “abiding” Scriptures: Matthew 10:11; Mark 6:10; Luke 9:4; 19:5; 24:29; John 3:36; 12:46; 14:16; 15:1-10; Acts 27:31; I Cor. 3:14; 7:8, 20, 24, 40; 13:13; Phil. 1:25; II Tim. 2:13; Heb. 7:3; I John 2:6, 10, 14, 17, 24, 27, 28; 3:15; II John 9. The word is translated *remain* in the following passages: John 15:11, 16; Acts 27:41; I John 2:24; 3:9.

Mat 10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

Mar 6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

Luk 9:4 And whatsoever house ye enter into, there abide, and thence depart.

Luk 19:5 And when Jesus came to the place, he looked up, and saw

him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

Luk 24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Joh 15:3 Now ye are clean through the word which I have spoken unto you. Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Joh 15:9 As the Father hath loved me, so have I loved you: continue ye in my love. Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Act 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:24 Brethren, let every man, wherein he is called, therein abide with God.

1Co 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Php 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jn 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1Jn 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1Jn 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath

both the Father and the Son.

Joh 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Act 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

These passages offer a clear meaning of the word *abide*.

It is far better to let the Scriptures speak for themselves than to twist them to fit some unscriptural assumptions. *Rule #3*. The Calvinists are quick to accuse the Arminians of taking verses out of context and twisting them to fit Arminianism. It is true that we need to explain in light of the context and other related Scriptures. This may seem like reading our own views into the Scriptures if we are not careful. But we shall see, as the study continues, that the Calvinists must do much more twisting and “explaining” in most artificial ways to try to prove their notions.

Discussion Questions

1. We may be tempted to minimize the Scriptures that Calvinists magnify. This is not right either. The Bible does teach *predestination, foreknowledge, election, and depravity*. We need to take these doctrines into account and appreciate the Bible teaching on them. The free will of man, which is so abundantly taught in the Scriptures, might seem to many to contradict the aforementioned doctrines. But both are true. We need to learn to see these various doctrines as complementing each other and not at odds with one another. (Note the quote in the pupil book.) We must recognize that the Scriptures teach God's part and our part. To look at only one is to miss half the truth.

Some dangers of accepting only part of the Scriptures include: a. We will miss some very important truths. b. We will tend to read into the Scriptures what we want to. c. Our faith and practice will be based on a partial Gospel and will not stand. d. We will become guilty of adding to or taking away from the Scriptures and lose out with God (Revelation 22:18, 19).

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

2. Some additional principles of Biblical interpretation (with comments).

a. *Common Sense*. This may seem like a strange principle that would be subject to the whims of man, but it can be very valuable. We need sanctified common sense, of course. An illustration of this principle is John 15:7

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

which seems to say that Christians can have anything they ask for. Common sense alone would tell us that there are bound to be some limitations to this. John 5:14 bears this out by telling us of the limits of God's will.

Joh 5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

b. *Strive to Understand the Background of a Scripture*. We need to understand

some Scriptures in light of their historical background. Sometimes it helps us to know, for example, that the original audience of the writer was Jewish, or Greek, or heathen. To better understand Paul's refusal to eat meat offered to idols, it is extremely helpful to know something of this practice and of why the Jews were repelled by it. We need to distinguish between the cultural and historical setting and the eternal principles of a passage. For example, we do not contend with the problem of eating meat offered to idols as Paul did. But we do face other heathen customs that need to be avoided because of the appearance of evil, if for no other reason (I Thess. 5:22).

1 Th 5:22 Abstain from all appearance of evil.

c. *Distinguish Between Literal and Symbolic Language.* The Bible abounds in figurative language and comparisons. Generally speaking, a passage that is mainly doctrinal such as in the epistles needs to be taken literally. Words like *assurance, faith, truth, love, adultery, redemption, blood, sin, salvation* should be taken literally. Many words may have either a literal or a symbolic meaning. Usually the context makes it obvious which way we are to take the word. Words such as *bound* may refer to bound in chains literally or bound in sin. *Children* may be used of young children or of spiritual children. *Famine* may mean a drought or a spiritual famine from not hearing God's Word. A *flood* may refer to water or to a flood of enemies. Even *adultery* sometimes refers to spiritual departure from God. Often parables and prophecies contain much symbolic language. Usually this is made clear by the Scripture itself. Look at the comparisons between earthly things and spiritual truths in the parables of the sower and of the wheat and the tares.

3. It can be illustrated over and over again that we often need to go to several passages, or at least to the context, to understand fully what is meant in a given passage.

Many of the Scriptures used by the eternal security teachers are found in settings where believers need all the encouragement they can get. Other Scriptures warn of very real dangers facing the believer, even to the losing of his relationship with the Lord.

For example, read Romans 8:35, 37-39.

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us. Rom 8:38 For I am persuaded, that neither

death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

This is a tremendous word of encouragement to troubled and persecuted Christians. In contrast, see the conditions laid down in verses 1, 5, 28 of the same chapter.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

See the dire warning of verse 13.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Contrast this encouragement with the warnings of Hebrews 3:1, 12-15; 4:1, 2; 6:4-6; and 10:26-31.

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the

powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses: Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. Heb 10:31 It is a fearful thing to fall into the hands of the living God.

Another example of the need to compare Scripture with Scripture is Jude 21: “Keep yourselves in the love of God.” If you read this verse alone, you might conclude that we are responsible for our own “keeping” and that we remain true to God in our own strength. We must consider that verse with the context and with other Scriptures. Verse 19 speaks of people separating themselves because of their sins.

Jud 1:19 These be they who separate themselves, sensual, having not the Spirit.

Verse 24 says it is God who is able to keep us from falling.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Verse 1 is addressed to the saints who are “sanctified” by God and “preserved” in Jesus.

Jud 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Compare also Ephesians 2:8, 9.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph 2:9 Not of works, lest any man should boast.

“Keep yourselves in the love of God” means, then, that we have a responsibility to flee sin and keep ourselves available to God. If we do our part, God will do His part and provide divine strength and power through the Holy Spirit to remain faithful.

Lesson 3: The Christian View of Man

DISCUSSION GUIDE

Introduction

The introduction of the pupil's lesson presents the Calvinistic view of total depravity and the corresponding Arminian view with brief explanations. The section, Getting Into the Scriptures, then presents a sampling of the many Scriptures used by both Calvinists and Arminians. The lesson attempts to give a balanced Biblical teaching.

Calvinists differ somewhat among themselves in their view of total depravity. The stricter Calvinists, sometimes called hyper-Calvinists, teach that God does all the work in salvation—there is no response from man except gratitude when God somehow reveals that He has “elected” him to salvation. Such Calvinists do not believe in a conversion experience in the usual sense. They imagine that somehow God will overshadow them and let them know when He has elected them. Some go to the extreme of not having mission work or giving invitations in their services because God has already decided whom He will choose.

The majority of modern-day Calvinists probably would not take such an extreme position. They may teach a definite conversion experience through repentance, but go to great lengths to de-emphasize man's part.

The writer once witnessed an invitation to salvation given by a Calvinistic evangelist. The evangelist had us picture a corpse laid out before us. He made much of the fact that the corpse could do nothing to make itself come to life. He likened the corpse to being dead in sin, not being able to save ourselves. He then concluded by contradicting himself. “There is absolutely nothing you can do to come to God, unless, of course, you consider responding to the invitation and saying 'yes' to God doing something.” Of course, responding to the message was doing something! The evangelist apparently did not believe totally in total depravity. But such teachers do tend to minimize personal faith and obedience to the Word.

The most effective Scriptures to counteract total depravity are the many that speak of God's gracious invitations and man's response. A number are given in the pupil's lesson under **Mans Ability to Respond to God**. The list there is by no means exhaustive. See the following additional Scriptures that teach that we can indeed respond of our own free will to God's call. See Heb. 3:1, 2, 7, 8—hearing and responding; Isa. 45:22—Look to God and be saved; Isa. 55:1—the great Old Testament invitation to *come*; Romans 10:9, 10—confessing, believing, calling; Ephesians 5:14—an awakened sinner; Rev. 3:20—

Christ stands at the door and knocks; Rev. 22:17—the great New Testament invitation to *come*; I Peter 1:22—purifying our souls through obeying the truth; John 7:7—If any thirst, let him come; Romans 10:21- God's outstretched hand.

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; **Heb 3:2** Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Heb 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isa 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **Rom 10:10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Joh 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Rom 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

How Faith Is Obtained

Here are more Scriptures that show faith as something that must come from our own free wills. As large as this list is, it is by no means exhaustive. See Psalm 5:11; Prov. 3:5; Matt. 9:22; John 3:14-18; 6:32-35; 7:17; 10:37, 38, 42; Acts 10:34, 43; 13:38-43; 28:23-31; Romans 1:16, 17; 10:6-10; 16:26; Col. 1:23; I Tim. 1:5, 19; 2:15; 6:11; Heb. 5:9; 10:19-23, 35-39; James 2:14-26; II Pet. 3:16-18; I John 2:14-26, esp. v. 24; 3:23.

Psa 5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Pro 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Mat 9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: Joh 3:15 That whosoever believeth in him should not perish, but have eternal life. Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. Joh 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. Joh 6:34 Then said they unto him, Lord, evermore give us this bread. Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 10:37 If I do not the works of my Father, believe me not. Joh 10:38 But if I do, though ye believe not me, believe the works: that ye

may know, and believe, that the Father is in me, and I in him.

Joh 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. Joh 10:42 And many believed on him there.

Act 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Act 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Act 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: Act 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Act 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets; Act 13:41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Act 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Act 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Act 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Act 28:24 And some believed the things which were spoken, and some believed not. Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Act 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: Act 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Act 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. Act 28:29 And when he had said these words, the Jews

departed, and had great reasoning among themselves. Act 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Act 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Col 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

1Ti 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1Ti 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 10:19 Having therefore, brethren, boldness to enter into the

holiest by the blood of Jesus, Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; **Heb 10:21** And having an high priest over the house of God; **Heb 10:22** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. **Heb 10:23** Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward. **Heb 10:36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. **Heb 10:37** For yet a little while, and he that shall come will come, and will not tarry. **Heb 10:38** Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. **Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Jas 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? **Jas 2:15** If a brother or sister be naked, and destitute of daily food, **Jas 2:16** And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? **Jas 2:17** Even so faith, if it hath not works, is dead, being alone. **Jas 2:18** Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. **Jas 2:19** Thou believest that there is one God; thou doest well: the devils also believe, and tremble. **Jas 2:20** But wilt thou know, O vain man, that faith without works is dead? **Jas 2:21** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? **Jas 2:22** Seest thou how faith wrought with his works, and by works was faith made perfect? **Jas 2:23** And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. **Jas 2:24** Ye see then how that by works a man is justified, and not by faith only. **Jas 2:25** Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? **Jas 2:26** For as the body without the spirit is dead, so faith without works is dead also.

2Pe 3:16 As also in all his epistles, speaking in them of these things;

in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1Jn 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1Jn 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1Jn 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 1Jn 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1Jn 2:20 But ye have an unction from the Holy One, and ye know all things. 1Jn 2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1Jn 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 1Jn 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 1Jn 2:25 And this is the promise that he hath promised us, even eternal life. 1Jn 2:26 These things have I written unto you concerning them that seduce you.

1Jn 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Regarding faith, the Calvinists pick out a handful of Scriptures that seem to teach that faith is a gift of God and *try* to force dozens of Scriptures that clearly teach that faith is something on man's part to fit their doctrines.

In addition to the two Scriptures given in the pupil's lesson, the Calvinists use several others to try to prove the point. They like to use Romans 12:3, 4; I Corinthians 12:8, 9; Galatians 5:22; and Ephesians 2:8.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Rom 12:4 For as we have many members in one body, and all members have not the same office:

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 1Co 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Read these passages in preparation for this part of the lesson. You will note the first three obviously do not refer to saving faith. In Romans 12 and in I Corinthians 12 the focus is on a special gift of faith only given to certain believers as other spiritual gifts are given. Apparently this gift was given for special work in the church, for all believers have saving faith. Galatians 5:22 is speaking of the fruit of the spirit, not saving faith. Faith here is either faith for service or faithfulness. At first glance Ephesians 2:8 seems to say that faith is totally a gift of God. But a close study tells us that "salvation by grace through faith" is the gift. In keeping with Romans 10:9, 10, the faith involved even here must come from our own free wills.

Question #5. The following additional passages show us the meaning of *imputed*. The Calvinists load the word down with a much heavier meaning than it actually has. It merely means "counted, considered, numbered."

Read Mark 15:28. Christ was "*numbered* [same word as imputed] with the transgressors." Christ was sinless, so He was not a transgressor, but He was considered as one when He went to the cross. See also other uses in Romans

2:26; 3:28; II Cor. 5:19; Phil. 3:13; 4:8; II Timothy 4:16.

Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

2Ti 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

Discussion Questions

1. This question is a review of the lesson Scriptures which show we are sinners by nature, but that we are free to respond to God's call.
2. Calvinists confuse meeting conditions with doing good works to earn salvation. The lesson and any good concordance will point out dozens of Scriptures using such words as *hear*, *come*, *obey*. Even free gifts have certain conditions attached—we must at least be willing to hear about the gift, to go to receive the gift, and then to actually take it.
3. Jesus said, "**Without me ye can do nothing**" (John 15:5). He gives us all our abilities and our minds and wills to make decisions. So, in that sense, He gives us faith or at least the ability to have faith.

But consider the remainder of John 15:5, "**I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.**" This speaks to at least some action on our part, but certainly because the Lord has enabled us.

4. *Depravity* is not a term used in the Bible, though the condition is certainly true of mankind. Perhaps to avoid confusion with the Calvinistic error of total depravity, we should not use the term. We could better say that all have sinful natures or that all are "dead in trespasses and sins" until they turn to Christ. Total depravity requires the twisting of dozens of otherwise straightforward Scriptures that speak of man's response. Calvinists have gone to great lengths to force even the most obvious Scriptures teaching free will to fit their error. They cling to the one-sided notion that God can have only one aspect and find it difficult to believe that God could both predestinate and also give us a free choice. They cannot bring themselves to believe in both depravity and free will.

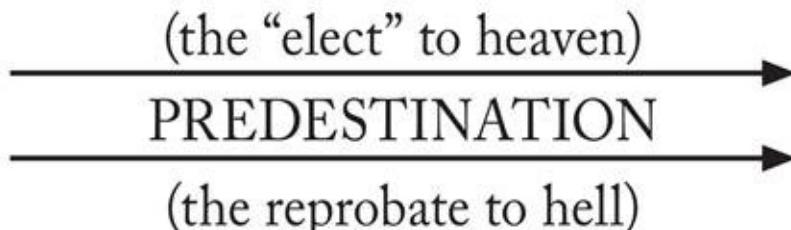
5. This question deals with the implications of Calvinism. This will be treated in more detail in Lesson 10. But it is obvious that if we take the so-called "five points of Calvinism" to their logical conclusion, we must conclude that mission work and witnessing are unnecessary because God will save whom He wishes to save anyway.

Lesson 4: The Christian View of God

DISCUSSION GUIDE

Today's lesson deals with unconditional election, the second point of Calvinism. You might review with the class the five points and the acrostic, TULIP, which helps us recall them.

This point of Calvinism brings up the need to clarify such terms as *election*, *predestination*, *foreknowledge*. As with some of the other points of Calvinism, the Calvinists often differ among themselves. Unconditional election is no exception. Calvin and the strict Calvinists since his day have believed that God chose, before the foundation of the world, who would be saved and who would be lost. They imagine there is nothing a person can do in his lifetime to change that "decree" of election. That belief can be simply illustrated by the following diagram:



Many modern day Calvinists would revise this chart to show that predestination is something that exists from before the world began, but that it is not effective in a person's life until He responds to Christ. These Calvinists would say that the moment a person is born again, he becomes elect and predestined to heaven. Nothing he can ever do will then change that predestination. You may recognize this latter position as the teaching we call eternity security (actually the fifth point of Calvinism). We will discuss eternal security in Lessons 7 and 8. Here is a diagram illustrating the eternal security view of predestination.



The Biblical view can be illustrated similarly to the eternal security view except for recognizing that it is possible for a person to lose his salvation or fall from grace. Over all, of course, is God's foreknowledge. God grants each person the free will to choose to be elected. If he makes that choice, then he accepts the plan God has for him—that is, what God has predestinated for all believers to enjoy.

Getting Into the Scriptures

1. For this question, emphasize the election of the group or the body of Christ. This can be seen by looking at the context to see to whom these Scriptures are addressed. In addition there are numerous verses about the body of Christ as a group. In fact, believers are most often spoken of as a group rather than as individuals.
2. Matthew 20:16 can be linked to many other verses on being called to salvation. II Peter 1:10 has been misinterpreted many times.

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Some have taken it to mean a works religion of trying to save ourselves. The best interpretation is that we need to make sure that we have responded to God's call and have met His conditions for salvation. This would be a rather pointless command if our eternal destiny were already sealed. This fits very well with other Scriptures which teach that we can make free choices.

Some additional verses on the subject of election include: Matt. 20:16; 24:22, 24, 31; Mark 13:20, 22; Luke 18:7; 23:35 (Christ as the Elect); Rom. 8:33; 9:11; 11:5, 7, 28; Col. 3:12; I Tim. 5:21 (elect angels); Titus 1:1; I Pet. 1:2; 2:4, 6, 9; Rev. 17:14. Still more passages on election translated by the words *choose* or *chosen* include: Mark 13:20; Luke 6:13; 10:42; John 13:18; 15:16,19; Acts 1:2,24; 13:17; 15:7,22,25; Eph. 1:4; James 2:5.

Mat 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible,

they shall deceive the very elect.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mar 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mar 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Luk 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Luk 23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Rom 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

1Ti 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the

blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1Pe 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Mar 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Luk 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Luk 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Joh 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Joh 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Act 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Act 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

Act 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

Act 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Act 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

Act 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

If one reads the Calvinistic definition of election into these passages, they present quite an imposing list. If you read them all, you will discover, for example, that some of them refer to ordinary choices people made. For example, Luke 10:42 and 14:7. Others refer to Jesus choosing His disciples, such as John 6:70. We need to understand the election of believers in the context of the believers also choosing God. Look at John 15:16. This verse seems to suggest that we do not choose God, He chooses us. It is helpful to look at the context of John 15:1-20, the passage commanding us to abide in Christ.

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh

15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Joh 15:3 Now ye are clean through the word which I have spoken unto you. Joh

15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh

15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Joh

15:6 If a man abide not in me, he is cast forth as a

branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 **If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.** Joh 15:8 **Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.** Joh 15:9 **As the Father hath loved me, so have I loved you: continue ye in my love.** Joh 15:10 **If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.** Joh 15:11 **These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.** Joh 15:12 **This is my commandment, That ye love one another, as I have loved you.** Joh 15:13 **Greater love hath no man than this, that a man lay down his life for his friends.** Joh 15:14 **Ye are my friends, if ye do whatsoever I command you.** Joh 15:15 **Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.** Joh 15:16 **Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.** Joh 15:17 **These things I command you, that ye love one another.** Joh 15:18 **If the world hate you, ye know that it hated me before it hated you.** Joh 15:19 **If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.** Joh 15:20 **Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**

Another helpful passage is I John 4:19, “We love him, because he first loved us.” Other passages speak of our coming to Christ to choose His way: Rev. 22:17; Matthew 11:28; John 6:35; 7:37.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall

never thirst.

Joh 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

3. Believers are predestinated to be conformed to the image of Christ, to be adopted as His sons, and to an inheritance. What marvelous plans these are if we avail ourselves of them! These passages show that predestination is what God has planned for all who come to Him. Election is God choosing us for His own. Election and predestination are based on the foreknowledge and foreplanning of God, not on some arbitrary decree as to who should be saved and who should be damned.

4. Other verses using *foreknowledge* include Acts 2:23; 26:5; and I Peter 1:2.

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Act 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

5. Calvinists, in trying to defend their view of reprobation, will major on passages which speak of God's hatred of sin. Some Calvinists will use such verses and others to teach the unconditional election of the saved but not the reprobation of some to hell. But then they are up against the inconsistency that if only some are chosen to be saved, then others, of necessity, are doomed because they are not among the "elect." Read I Corinthians 9:27.

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

This verse uses the word *castaway* for "reprobate." Read the context. Who spoke these words? If any New Testament character were "elect," this man would surely be. Why would he speak of his own reprobation if it were not at least possible?

6. Calvinists try their best to soften the obvious meaning of II Peter 3:9.

2Pe 3:9 The Lord is not slack concerning his promise, as some men

count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Obviously God is not willing that any should perish but that all should come to repentance. He is willing, but not all will. Calvinists try to “explain” this verse by reading into it “all the elect” or worse, by saying that *all* does not really mean “all” here. This misreading of words will be discussed in more detail in Lesson 5.

Discussion Questions

1. Be sure to distinguish carefully between predestination and election. Election is God choosing us for His own, based on our response to Him. Predestination has to do with God's plan for all who do respond to Him. It is correct to say that persons are elect and the plans and blessings God has for the elect are predestined. The erroneous views of Calvinism that God has chosen some to be damned and others to be saved lead to a wrong emphasis on these words. And at the base of these false teachings is the idea that God can have but one aspect, one will, and one plan. Calvinists assume that God cannot change His methods and manner of work. Calvinists find it most difficult to conceive the idea that God could both be in complete control of the universe and, at the same time , allow people to have free wills. This Calvinistic belief that God has only one aspect is sometimes called *monergism*. This word comes from Greek and means "one work." The Biblical view is called *synergism*. This word means "working together" or "cooperating." Synergism teaches that God works with man to effect His will on earth and that man must cooperate with God for salvation and the realization of Gods will in his life.
2. Calvinists make much of Biblical references to a "remnant" being saved or elected. In their mind the elect are the remnant and all others are destined to eternal hell. Of course we know there will always be a few who choose God and follow Him. Just because there are such does not mean that God refused to give the rest an opportunity.
3. One good illustration of God's foreknowledge is found in the home. The parent who is close to his child knows how his child feels about many things. When the child is faced with a choice, the parent can often predict what the child will choose. For example, if a child is offered a choice of mincemeat pie or apple pie and the parent knows the child absolutely does not like mincemeat, then the parent foreknows which the child will pick. The parent does not force the child to choose the apple pie even though he knows what the child's will is. God knows what we will do and whether or not we will respond to Him, but He still gives us a free will to choose.
4. The "elect" must meet certain conditions. Calvinism, of course, would conclude that since they are the elect, God will give them faith and the kind of life that meets the conditions. But why does the Bible contain so many commands to submit to God and obey Him, if our destiny is already sealed?

5. This parable of the ten virgins is one that the believers of unconditional eternal security try to explain away. Jesus spoke this parable to His disciples, not to false believers, and gave the disciples a lesson to learn. In essence He was saying, “Don't you follow the example of the foolish virgins, but be ready for My coming.” Of course we know there will always be false professors of Christianity as well. Certainly they can learn a lesson from this parable as well. But there is no reason to limit the parable to false believers, unless such an interpretation is needed to back up a preconceived belief that needs to be “proved” somehow.

Lesson 5: The Christian View of Christ

DISCUSSION GUIDE

One of the easiest errors of Calvinism to refute from Scripture is limited atonement which is considered in this lesson. It can be refuted if we take an unbiased look at what the Scriptures really say. There is no Scripture, even when considered in isolation, that even appears to teach limited atonement. Calvinists must read the theory into Scriptures that otherwise teach universal atonement.

Be sure to make it clear that *universal atonement* does not mean the same thing as universalism.

Universalism teaches that because Christ died for all, then all will be saved, even those who do not love God. The Scriptural view of universal atonement is that Christ died potentially for all and that all could respond, but some will not respond. So Christ's work for all is effective only in the lives of those who turn to Him.

If you have access to the book, *Life in the Son*, be sure to read the chapter entitled, "A Ransom for All," pp. 59-87 in preparation for this lesson. Also informative are pages 351-356 in *Life in the Son*. Here are several pertinent quotes that will further illustrate Calvinistic views as well as the Scriptural view:

Here in the words of John Calvin is his defense of not letting *all* mean "all" in the passage which reads: "[God] who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:4).

*The Apostle simply means that there is no people and no rank in the world that is excluded from salvation; because God wishes that the gospel should be proclaimed to all without exception. Now the preaching of the gospel gives life and hence he justly concludes that God invites all equally to partake salvation. But the present discourse relates to classes of men , and not to individual persons; for his sole object is to include in this number princes and foreign nations. ... The universal term all must always be referred to classes of men, and not to persons. . . . "Calvin means that God only wishes that some people of each nation or class be saved and come to the truth. He must assume that *all* does not refer to absolutely all people or his elaborate theological edifice would crumble into dust (which it does).*

Consider this quote from the author of *Life in the Son*: "All in the same breath, Calvin declares that 'God has at heart the salvation of all . . . yet it does not therefore follow that he has not determined with himself what he

intends to do as to every individual man - some of whom He created for salvation , and others for perdition. Again, as so often with Calvin, the left hand giveth, and the right hand taketh away. 'God has at heart the salvation of all [and] invites all to the acknowledgement of the truth.' But He also has at heart the everlasting perdition of men whom He created for no other purpose or destiny. . . . 'God has at heart the salvation of all'-and the damnation of most! Without regard to anything in men, God is pleased to consign to everlasting perdition many whose salvation He 'has at heart.' Why? Perhaps to confirm the logic of Calvin's theology."

Getting Into the Scriptures

1. The idea of twisting the word *all* to mean less than all, or *world* to mean less than the whole world may seem ludicrous, to say the least. But we must not laugh. The temptation to twist Scripture has no doubt faced every interpreter of Scripture at one time or another, especially if he tries too hard to prove a point. We must be careful not to force Scripture in any area.

Another interesting way to refute this Calvinistic Scripture twisting is to note places where Calvinists seem to have no problem letting *all* be “all” and *world* be “world.” See Romans 3:23 as a prime example.

Rom 3:23 For all have sinned, and come short of the glory of God;

No Calvinist would deny but that “all have sinned” means absolutely everybody. Of course it fits very well into their view of the total depravity of man. Consider also the included use of *all* in the following Scriptures: Hebrews 1:2., 3; 1 Peter 3:8; and Revelation 21:4.

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1Pe 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Calvinists would admit that in these places *all* actually does mean “all”!

Now consider the word *world*. Acts 17:31 says God will judge the world in righteousness.

Act 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised

him from the dead.

Calvinists have no problem taking this to mean everybody. But one of the most interesting Scriptures to illustrate Calvinistic extremes is John 3:17 where the word *world* is used twice.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Calvinists have no problem with the first occurrence meaning what it says. But they must limit the meaning of the second occurrence to the *elect*. Such a strained interpretation of the very same word is necessary to preserve a system of theology and the erroneous teaching of limited atonement.

Remember our lesson on Biblical interpretation (Lesson 2.). We should interpret words in the Scriptures with their usual meanings unless there is clear reason not to do so.

2. If you have access to the song, “Whosoever Meaneth Me,” sing it together as a class. *Whosoever* is another one of those words, that Calvinists do not take in the usual sense unless it suits their fancy.

3. A rigid Calvinist in quoting the “all” and “whosoever” verses would be saying to his audience that “Christ died for you if you are among the elect.” Arminians can apply the Scriptures to all classes. Those who are born again can claim the promises now. Those who are lost can have these Scriptures as their experience now if they accept Christ.

Discussion Questions

1. The Calvinist who, in one way or another, teaches that the atonement is only for the elect is limiting its extent and thereby limiting God and denying God's love for the whole world, as frequently asserted in the Scriptures. Of course some Calvinists will say that Christ died for the whole world, thereby sounding Scriptural. Then they proceed to qualify their *whosoever*s, *all*s, and *world*s.
2. This question is related to #3 above. If we take the Calvinistic system to its logical extreme, we have no message of hope for anyone except the elect, whoever and wherever they are.
3. If only the elect can be saved and who is elect was determined before the world began, then Christ could not have suffered for anyone but the elect.
4. Forced interpretations can lead to all kinds of theological errors and lead away from a simple, straightforward approach to the Scriptures.

Lesson 6: The Grace of God

DISCUSSION GUIDE

Additional Resources

Life in the Son, pp. 338, 339, “Whom Does the Father Give to Jesus?”; pp. 340-344, “The Significance of Romans 9-11.”

Elect in the Son, pp. 131-133 (on irresistible grace).

Introduction

Today's lesson is a good one in which to emphasize what Christ has done for us. Grace is God's part in the plan of redemption. Without His grace we would be hopelessly lost with no hope of rescue. The Calvinistic view of grace does little to help or give courage to the lost, for Calvinists imagine that many of them are predestinated to hell before they are ever born. For them the grace of God would be unavailable.

Irresistible grace is one of the easiest points of Calvinism to prove wrong from the Scriptures because of the abundance of Scriptures that show God's grace extended to all and Christ dying for the sins of the whole world. But when a person makes the drastic mistake of accepting Calvinism's basic premises, then irresistible grace becomes easier to accept in spite of Scriptures to the contrary.

Review with your students the basic assumptions which underlie the whole Calvinistic system, namely the belief that God has only one aspect and will, and the notion that God has elected some to eternal salvation and has sealed the doom of the rest. Calvinists use a relatively small group of Scriptures to prove these underlying assumptions and then see all other Scriptures in that light.

Therefore many more Scriptures are said to be "proof" of unconditional election and reprobation that we might never think were connected with such teaching.

In speaking of grace, some Calvinists use the term *free grace*. This term sounds Scriptural because we know that we cannot buy our salvation or earn the grace of God. But what Calvinists actually mean by *free grace* is that God bestows it freely on whomsoever He wills and withholds it from those He rejects without giving them the opportunity to receive that grace. So *free grace* is freely given from God's standpoint, but it is not freely given to all mankind. To avoid confusion with Calvinism we might speak of "grace for all" rather than "*free grace*." We would agree with the Calvinists that God's grace is given only to those who believe or the elect. Our disagreement with them shows up when we start to say who the elect are and how they are elected!

Getting Into the Scriptures

1. God's grace brings salvation to all who will turn to God in repentance and with obedient spirits. This grace has appeared to all men, meaning that it is available to all, not that all are saved. The universalists isolate such passages from the rest of Scripture which clearly teaches two classes—the saved and the lost. This distinction exists now and will through eternity.

2. The words used here are very strong and leave little doubt as to the serious import of these Scriptures. See the definitions of *frustrate* and *do despite* in the pupil lesson. The grace of God can be resisted, but, oh, the blessings of not resisting but resting in that grace!

The immediate context of Hebrews 10:29 is vv. 19-31. Read this sobering passage to the class.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Heb 10:21 And having an high priest over the house of God; Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb 10:24 And let us consider one another to provoke unto love and to good works: Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses: Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. Heb 10:31 It is a fearful thing to fall into

the hands of the living God.

Who is being warned"? Note such words as *brethren, let us, ourselves, if we sin.*

3. Obviously believers (brethren) are being addressed in Galatians 3:1-5.

Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Gal 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Gal 3:4 Have ye suffered so many things in vain? if it be yet in vain. Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

This passage is speaking of those believers who found grace and freedom in Christ who returned to Jewish legalism. They have fallen from grace. The word *fall* is a very strong one and speaks of utter departure. The word translated *fallen* is used at least 13 times in the New Testament and has serious implications. Some Calvinists will try to minimize the meaning of *fall*. Read to your class some of the following passages using this word: Mark 13:25; Acts 12: 7; 27:17, 26, 29, 32; I Cor. 13:8; James 1:11; I Pet. 1:24; II Pet. 3:17; and Rev. 2:5.

Mar 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Act 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Act 27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

Act 27:26 Howbeit we must be cast upon a certain island.

Act 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

Act 27:32 Then the soldiers cut off the ropes of the boat, and let her

fall off.

1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Jas 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

1Pe 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The last two are especially pertinent to the subject of salvation. Still other Calvinists will try to say that those who were fallen from grace never were saved or elect to begin with. This assumption is, of course, hard to prove or disprove and is an easy one to resort to in explaining a difficult Scripture. But the context of Galatians 5:4 clearly shows it to be a warning to believers not to fall.

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

4. Speaking of doing despite to the Holy Spirit, also consider Eph. 4:30 which speaks of grieving the Holy Spirit. Consider also the warning in Hebrews 6:1-6.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb 6:3 And this will we do, if God permit.

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

5. To help in your discussion of this question, you might review some of the truths found in Lesson 3 in the discussion on *faith*.

6. How did Noah find grace in the eyes of the Lord? Must we assume, as the Calvinists do, that He was foreordained before the world began to receive God's irresistible grace? Were Noah and his immediate family the only "elect" of their day? Were all the other thousands (possibly millions) doomed to hell with no chance to repent? If this were true, then why did Noah preach to his generation? For more on Noah's life and faith see Gen. 7:5; Heb. 11:7; II Pet. 2:5.

Gen 7:5 And Noah did according unto all that the LORD commanded him.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Discussion Questions

1. Review again the basic errors that underlie the whole Calvinistic system. Probably the basic error is called *monergism*. This is the belief that God can have but one aspect. This belief expresses itself in many areas. Calvinists find it difficult to believe that God both allows free will in man and yet is sovereign (in complete control) over the universe. Calvinists find it difficult to believe in both predestination and free will. Calvinists claim that God can have only one will. They imagine that anyone He wills to be saved must be saved because God wills it. They cannot admit that some things happen that are not God's will. This leads to all kinds of theological tangles such as the loaded questions: Does God will sin in the world? Did God create sin? Many Calvinists will not go to the extreme of saying that God wills sin. But others say that He does. Calvinists have real problems with making a distinction between the perfect will of God and the permissive will of God. Another basic Calvinistic error, based on monergism, is the election of some to salvation and others to damnation without their choice in the matter.

In many areas of Scriptural teaching we need to compare Scripture with Scripture to see the whole teaching on a matter. For example, some Scriptures speak of salvation as something future (I Pet. 1:9).

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

Does this mean that we are not saved now? Of course not. Read I Cor. 1:18.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

If the Bible spoke of salvation only in the future tense, we might conclude that it is only a future reality. There is both a present and a future aspect to salvation. Likewise, Calvinists have great difficulty believing various aspects of God's ways and will.

2. It has been said that Calvinistic doctrine revolves around Romans 9, especially verses 6-29.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Rom 9:9 For this is the word of promise, At this time will I come, and Sara shall have a son. Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) Rom 9:12 It was said unto her, The elder shall serve the younger. Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated. Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid. Rom 9:15 For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Rom 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Rom 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Rom 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. Rom 9:26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Rom 9:27 Esaias also crieth concerning Israel, Though the number

of the children of Israel be as the sand of the sea, a remnant shall be saved: Rom 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. Rom 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

This passage does teach that God has the ability and the right to do as He wishes without being answerable to sinful mankind. But the passage must not be construed to teach that He always does so. The passage was not written to prove unconditional election and reprobation. It was written to encourage Jewish believers in the fact that God has not completely rejected Israel, but a remnant will be saved. Notice also that other parts of Romans, even in Chapters 9, 10, and 11 teach faith, repentance, and man's free choice. See Romans 9:31- 33; 10:8-10; and 11:16-22, 33.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Rom 11:21 For if God spared not the

**natural branches, take heed lest he also spare not thee. Rom 11:22
Behold therefore the goodness and severity of God: on them which fell,
severity; but toward thee, goodness, if thou continue in his goodness:
otherwise thou also shalt be cut off.**

**Rom 11:33 O the depth of the riches both of the wisdom and
knowledge of God! how unsearchable are his judgments, and his ways
past finding out!**

3. God's grace and love are infinite. He loves mankind so much that He gave His only begotten Son. He loves us so much that He gives us the opportunity to be saved. Let us not reject and spurn that great love.
4. Romans and Ephesians contain numerous references to the grace of God. Using a concordance find some of them and read them in preparation for this discussion. These references teach God's part and plan in our salvation. It is interesting that sometimes you will find references to the need for accepting and not rejecting that grace. This is especially true if you read the context of the verses.

Lesson 7: The Security of the Believer

DISCUSSION GUIDE

This lesson deals with some of the Bible passages most used by the eternal security teachers. Also the lesson considers numerous Scriptures that speak of abiding in Christ, of being overcomers, of obedience, falling from grace, and the many “if” passages of the Bible. Lesson 8 will deal with the numerous warning passages, especially in the New Testament. Lesson 8 will also deal with the subjects of apostasy, assurance of salvation, and the new nature within the Christian.

As you teach this lesson, keep in focus the close relationship between unconditional eternal security and the first four points of Calvinism. Many do not realize the connection and the serious implications. There are, however, some who teach eternal security, that try to be careful to “wash their hands” of the rest of the Calvinistic system. This is easier said than done.

Getting Into the Scriptures

One group of Scriptures used by the eternal securitiests are the “keeping” Scriptures. These are the passages which speak of our Lord’s keeping power. Read the following “favorite” eternal security passages, but read them with their contexts, which are given in parentheses. Notice the qualifications and the conditions of God’s keeping power. See Philippians 4:7 (7-9); Jude 24 (Note the word *able*.); John 17:12 (5-12); I Peter 1:5 (1-9); II Timothy 1:12 (12-14).

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. **Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.** **Php 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.**

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Joh 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. **Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.** **Joh 17:7 Now they have known that all things whatsoever thou hast given me are of thee.** **Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.** **Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.** **Joh 17:10 And all mine are thine, and thine are mine; and I am glorified in them.** **Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.** **Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the**

son of perdition; that the scripture might be fulfilled.

1Pe 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **1Pe 1:2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. **1Pe 1:3** Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, **1Pe 1:4** To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, **1Pe 1:5** Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. **1Pe 1:6** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: **1Pe 1:7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: **1Pe 1:8** Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: **1Pe 1:9** Receiving the end of your faith, even the salvation of your souls.

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. **2Ti 1:13** Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. **2Ti 1:14** That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Do you see how the eternal security teachers build a doctrine without considering the context of passages? Also consider the passages that speak of our “keeping” something such as Luke 11:28 and I Timothy 6:20.

Luk 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

1. Mention is made in the pupil lesson of how the eternal security teachers magnify certain words. A good example of this is found in John 3:16, part of which says, “**hath everlasting life.**” The eternal security teachers tell us to underscore *hath*. Of course we should underscore *hath*. But how about underscoring *believeth* as well. And in other passages we could underscore words such as *faith, believe, abide, obey*.
2. Let us not overlook the differences between natural birth and spiritual birth. They cannot be made parallel as some do to prove a point. Natural birth comes without our prior knowledge or consent. Spiritual birth does come by the will of God but also because of our own wills. In physical birth we receive a life independent of our parents. They can and do die, but we go on living. This is not true of spiritual life. Obviously, physical birth and spiritual rebirth result in two different types of life.

Getting Into the Scriptures (Conditional Security)

1. The eternal security people try to tell us that abiding in Christ is merely a matter of fellowship and not of eternal life. They also tell us that this passage (John 15:1-7) is a parable, so we cannot press it very far.

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Joh 15:3 Now ye are clean through the word which I have spoken unto you. Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Some say that Jesus was not referring to true believers but to false professors. But why does Jesus call them “branches in me”? These branches were not unfaithful members of the church but actual members of Christ. Other Scriptures that speak of abiding do not seem to need reinterpreting by the eternal security people. See John 14:10; Romans 8:11; II Timothy 2:13; Hebrews 7:3. These passages contain the same word translated “abide” in John 13:1-7. It is translated variously as *remain*, *dwell*, *abide*. In the passages just quoted, Calvinists would not dare give the word less than its full meaning and force. But they are careful to reinterpret it in John 15.

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

John Calvin said of John 15: "Many are supposed to be in the vine, according to the opinions of men, who actually have no root in the vine." This is true but irrelevant to the passage, for it speaks of people in Christ as branches.

2. Eternal security teachers read the word *fellowship* into many of these passages. They claim you can lose your fellowship, rewards, and many other blessings, but not your salvation.
3. Consider also the passages that speak of enduring to the end and being saved. See Matthew 10:22; James 1:12; Matthew 24:13; and Mark 13:13.

Mat 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Mat 24:13 But he that shall endure unto the end, the same shall be saved.

Mar 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Some will explain these away by saying they refer to the millennium. Others will try to explain them away by saying that when we become Christians, we automatically endure to the end because once we are saved we are always saved. But why would the Scriptures put so much emphasis on enduring, abiding, remaining, continuing in Christ and in the faith if it is already a foregone conclusion?

4. Again the eternal security teachers try to explain these passages by saying

that false professors of Christianity are meant here or that people can make shipwreck of faith and still be saved.

5. Some will explain these passages away by noting they are parables. But what is a parable supposed to teach? Real possibilities or only hypothetical situations? Note to whom these parables are addressed and the serious warnings directed to these people.

6. Here is a more complete list of the numerous "if" Scriptures which clearly show conditions that must be met for salvation and continuance in God. A few of them are listed in the pupil's lesson. Ex. 19:5; Deut. 4:29, 30; 5:25; 8:19; 11:13, 22; 6:25; 11:27, 28; 28:1, 2, 9, 13, 15, 58; 30:10; Ps. 66:18; Isa. 1:19, 20; Jer. 4:1; 7:5; 12:17; 17:27; 22:5; 26:4-6; 31:36; 38:18; Ezek. 20:21; 33:14-19; Hosea 6:3; Jonah 1:6; 3:9; Zech. 3:7; Mal. 2:2. The New Testament "if" passages include: Matt. 6:14, 15; 19:17; 21:21; John 7:17; 8:31; 10:9; 12:26; 15:6, 7; Acts 8:37; Rom. 8:13; 10:9; 11:22, 23; I Cor. 15:2; I Tim. 2:15; II Pet. 2:20; I John 1:9; 2:3; 2:24; 5:14, 15; Rev. 3:20.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Deu 4:29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

Deu 4:30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

Deu 5:25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

Deu 8:19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

Deu 11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Deu 11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Deu 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

Deu 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deu 28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

Deu 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

Deu 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Deu 28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Deu 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

Psa 66:18 If I regard iniquity in my heart, the Lord will not hear me:

Isa 1:19 If ye be willing and obedient, ye shall eat the good of the land:

Isa 1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

Jer 4:1 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

Jer 7:5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

Jer 12:17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

Jer 17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Jer 22:5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

Jer 26:4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

Jer 26:5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

Jer 26:6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jer 38:18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

Eze 20:21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

Eze 33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

Eze 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

Eze 33:16 None of his sins that he hath committed shall be

mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Eze 33:17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

Eze 33:18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

Eze 33:19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Hos 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Jon 1:6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

Jon 3:9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Zec 3:7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Mal 2:2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Act 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Ti 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they,

selfwilled (SINNERS HAVE FREE-WILL), they are not afraid to speak evil of dignities.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

1Jn 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Discussion Questions

1. Eternal securitiests teach that Arminians misunderstand a handful of Scriptures and ignore the large number that supposedly teach eternal security. But *you* will notice that the number of Scriptures we appeal to in these lessons is very large, not to mention the many that will be considered in Lesson 8. Robert Shank, in his book on the eternal security teaching called *Life in the Son*, tries to give a rather thorough list of the most definite passages that we appeal to in order to show the errors of eternal security. It is of interest to note that he was once a Baptist minister who set out to prove the doctrine of eternal security from the Scriptures. He concluded by writing a book to show the errors of eternal security. Here is his list of passages which show eternal security to be in error. The lesson writer has made some alterations and a few deletions.

Matt. 18:31-35; 25:1-13; Luke 12:42-46; John 6:66-71; 8:31, 32, 51; 13:8; 15:1-7; Acts 14:21, 22; Rom. 6:11-23; 8:12-14, 17; 11:20-22; I Cor. 9:23-27; 10:1-21; 11:29-32; 15:1, 2; II Cor. 1:24; 11:2, 3; 13:1-5; Gal. 5:1-5; Phil. 2:12-16; Col. 1:21-23; 2:4-8; I Thess. 3:1-8; I Tim. 1:18-20; 4:1, 16; 3:6,7,10; 6:20, 21; II Tim. 1:11-15; 2:11-18; Heb. 2:1-3; 3:12-19; 4:6-11; 3:8, 9; 6:4-9; 10:22-29, 34-39; 12:25; James 1:12-16, 21, 22; 2:14-26; 5:19, 20; I Pet. 1:5-9; II Pet. 1:10, 11; 2:1-22; 3:16, 17; I John 2:3-6, 13-29; 3:1-10; 5:2, 3, 16, 21; II John 6-9; Jude 20, 21; Rev. 2:7, 10, 11, 17-26; 3:1-6, 8-12, 14-22; 12:11; 21:7, 8; 22:18, 19.

Mat 18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Mat 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Mat 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? Mat 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. Mat 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Mat 25:2 And five of them were wise, and five were foolish. Mat 25:3 They that were foolish took their lamps, and took no

oil with them: Mat 25:4 But the wise took oil in their vessels with their lamps. Mat 25:5 While the bridegroom tarried, they all slumbered and slept. Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Mat 25:7 Then all those virgins arose, and trimmed their lamps. Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. Mat 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us. Mat 25:12 But he answered and said, Verily I say unto you, I know you not. Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Luk 12:42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Luk 12:43 Blessed is that servant, whom his lord when he cometh shall find so doing. Luk 12:44 Of a truth I say unto you, that he will make him ruler over all that he hath. Luk 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; Luk 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Joh 6:67 Then said Jesus unto the twelve, Will ye also go away? Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God. Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; Joh 8:32 And ye

shall know the truth, and the truth shall make you free.

Joh 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Joh 13:8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Joh 15:1 I am the true vine, and my Father is the husbandman. **Joh 15:2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. **Joh 15:3** Now ye are clean through the word which I have spoken unto you. **Joh 15:4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **Joh 15:5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. **Joh 15:6** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. **Joh 15:7** If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Act 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, **Act 14:22** Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. **Rom 6:12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **Rom 6:13** Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. **Rom 6:14** For sin shall not have dominion over you: for ye are not under the law, but under grace. **Rom 6:15** What then? shall we sin, because we are not under the law, but under grace? God forbid. **Rom 6:16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin

unto death, or of obedience unto righteousness? Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Rom 6:18 Being then made free from sin, ye became the servants of righteousness. Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Rom 6:20 For when ye were the servants of sin, ye were free from righteousness. Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God. Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded (or CALVINISTS), but fear: Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee. Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off

1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you. 1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 1Co 9:27 But I keep under my body, and

bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea; 1Co 10:3 And did all eat the same spiritual meat; 1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 1Co 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1Co 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1Co 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 1Co 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 1Co 10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall. 1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1Co 10:14 Wherefore, my dearly beloved, flee from idolatry. 1Co 10:15 I speak as to wise men; judge ye what I say. 1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1Co 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread. 1Co 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 1Co 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 1Co 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 1Co 10:21 Ye cannot drink the cup of the Lord, and the cup of

devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1Co 11:29 For he that eateth and drinketh un worthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1Co 11:30 For this cause many are weak and sickly among you, and many sleep. 1Co 11:31 For if we would judge ourselves, we should not be judged. 1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

2Co 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2Co 13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: 2Co 13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. 2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. 2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. **Gal 5:2** Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. **Gal 5:3** For I testify again to every man that is circumcised, that he is a debtor to do the whole law. **Gal 5:4** Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. **Gal 5:5** For we through the Spirit wait for the hope of righteousness by faith.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. **Php 2:13** For it is God which worketh in you both to will and to do of his good pleasure. **Php 2:14** Do all things without murmurings and disputings: **Php 2:15** That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; **Php 2:16** Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled **Col 1:22** In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: **Col 1:23** If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Col 2:4 And this I say, lest any man should beguile you with enticing words. **Col 2:5** For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. **Col 2:6** As ye have therefore received Christ Jesus the Lord, so walk ye in him: **Col 2:7** Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. **Col 2:8** Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

1Th 3:1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; **1Th 3:2** And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: **1Th 3:3** That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. **1Th 3:4** For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. **1Th 3:5** For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. **1Th 3:6** But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: **1Th 3:7** Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: **1Th 3:8** For now we live, if ye stand fast in the Lord.

1Ti 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; **1Ti 1:19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: **1Ti 1:20** Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1Ti 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. **1Ti 3:7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1Ti 3:10 And let these also first be proved; then let them use the

office of a deacon, being found blameless.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 1Ti 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2Ti 1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2Ti 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

2Ti 2:11 It is a faithful saying: For if we be dead with him, we shall also live with him: 2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself. 2Ti 2:14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2Ti 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness. 2Ti 2:17 And their word will eat as doth a canker: of whom is (ARE THE) Hymenaeus and Philetus (CALVINISTS); 2Ti 2:18 Who concerning the truth have erred, saying that the resurrection (JUDGEMENT [by a secret election]) is past already; and overthrow the faith of some.

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of

reward; Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not? Heb 3:19 So we see that they could not enter in because of unbelief.

Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. Heb 4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day. Heb 4:9 There remaineth therefore a rest to the people of God. Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years.

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come,

Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. **Heb 6:7** For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: **Heb 6:8** But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. **Heb 6:9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. **Heb 10:23** Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) **Heb 10:24** And let us consider one another to provoke unto love and to good works: **Heb 10:25** Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. **Heb 10:26** For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, **Heb 10:27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. **Heb 10:28** He that despised Moses' law died without mercy under two or three witnesses: **Heb 10:29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. **Heb 10:35** Cast not away therefore your confidence, which hath great recompence of reward. **Heb 10:36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. **Heb 10:37** For yet a little while, and he that shall come will come, and will not tarry. **Heb 10:38** Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. **Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Jas 1:16 Do not err, my beloved brethren. Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jas 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Jas 2:15 If a brother or sister be naked, and destitute of daily food, Jas 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Jas 5:19 Brethren, if any of you do err from the truth, and one convert him; Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need

be, ye are in heaviness through manifold temptations: 1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 1Pe 1:9 Receiving the end of your faith, even the salvation of your souls. 2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 2Pe 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2Pe 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 2Pe 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2Pe 2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked: 2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing

accusation against them before the Lord. 2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 2Pe 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 2Pe 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 2Pe 2:16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. 2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 2Pe 2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 2Pe 2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

2Pe 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction

(SPEAKING OF THE CALVINISTS WHICH WERE PREDESTINED TO MAKE SUCH ERRORS-JUDE1:4). 2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments. 1Jn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1Jn 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jn 2:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1Jn 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1Jn 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1Jn 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 1Jn 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1Jn 2:20 But ye have an unction from the Holy One, and ye know all things. 1Jn 2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1Jn 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 1Jn 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 1Jn 2:24 Let that therefore abide in you, which ye have heard from the

beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 1Jn 2:25 And this is the promise that he hath promised us, even eternal life. 1Jn 2:26 These things have I written unto you concerning them that seduce you. 1Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1Jn 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1Jn 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure. 1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 1Jn 3:5 And ye know that he was manifested to take away our sins; and in him is no sin. 1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 1Jn 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1Jn 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1Jn 5:2 By this we know that we love the children of God, when we love God, and keep his commandments. 1Jn 5:3 For this is the love of God, that we keep his commandments: and his commandments are not

grievous.

1Jn 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

1Jn 5:21 Little children, keep yourselves from idols. Amen.

2Jn 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. **2Jn 1:7** For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **2Jn 1:8** Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. **2Jn 1:9** Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **2Jn 1:10** If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: **2Jn 1:11** For he that biddeth him God speed is partaker of his evil deeds.

Jud 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: **Jud 1:2** Mercy unto you, and peace, and love, be multiplied. **Jud 1:3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. **Jud 1:4** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. **Jud 1:5** I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. **Jud 1:6** And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. **Jud 1:7** Even as Sodom and Gomorrha, and the cities about them

in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jud 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Jud 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jud 1:10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Jud 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Jud 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Jud 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, Jud 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jud 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jud 1:17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; Jud 1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Jud 1:19 These be they who separate themselves, sensual, having not the Spirit. Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jud 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jud 1:22 And of some have compassion, making a difference: Jud 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jud 1:25 To the only wise God our Saviour, be glory and majesty,

dominion and power, both now and ever. Amen.

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. Rev 2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; Rev 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Rev 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Rev 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; Rev 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Rev 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. Rev 2:21 And I gave her space to repent of her fornication; and she repented not. Rev 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great

tribulation, except they repent of their deeds. Rev 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. Rev 2:25 But that which ye have already hold fast till I come. Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Rev 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev 3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the

city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Rev 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last. Rev 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev

22:15 For without are dogs, and sorcerers, and whoremongers, and murderer, and idolaters, and whosoever loveth and maketh a lie. Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev 22:21 The grace of our Lord Jesus Christ be with you all. Amen.

2. Security in Christ is based on continuing faith in Him. We need to emphasize both the initial act of salvation and continued obedience to remain in the faith.

We are not insecure, for we have the power of God and the Holy Spirit at our disposal. One appeal that the Calvinists often make to us is their conclusion that we can never know if we are saved and that we must continually be afraid of losing our salvation. "You believe that God will cut you off after every sin until you repent," they will challenge. We need to consider this challenge seriously. What do we believe? There are several Scriptures that can help us answer this question. Read 1 Cor. 10:13; Heb. 12:5-14; and 1 Cor. 11:28-32.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? **Heb 12:8** But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. **Heb 12:9** Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? **Heb 12:10** For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. **Heb 12:11** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. **Heb 12:12** Wherefore lift up the hands which hang down, and the feeble knees; **Heb 12:13** And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. **Heb 12:14** Follow peace with all men, and holiness, without which no man shall see the Lord:

1Co 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. **1Co 11:29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **1Co 11:30** For this cause many are weak and sickly among you, and many sleep. **1Co 11:31** For if we would judge ourselves, we should not be judged. **1Co 11:32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

We know because of these Scriptures that God does not cut us off instantly but gives us time to be convicted and repent. God chastens us so that we will be brought to repentance. We are to examine ourselves and let the Lord examine us so that we will not be condemned with the world: Having answered in this way, we need to be careful not to presume on the grace of God and think that God will allow us to live in known disobedience, hoping He has not yet cut us off. Once He shows us sin, it must be dealt with promptly.

3. As you discuss this question, emphasize God's part and our part in trusting Him.

Lesson 8: The Security of the Believer (continued)

DISCUSSION GUIDE

Introduction

As you teach this lesson, you will want to show not only the errors of unconditional eternal security but also point out the true security and assurance of the believer. You may want to put a great deal of emphasis on assurance of salvation, for many equate assurance with eternal security. True security comes from taking heed to all God's Word, including the many warning passages we will be looking at today.

One accusation that frequently comes to the believer in conditional eternal security is that we must always be living in fear and trembling lest we fall. But if we have our minds fixed on God, trusting Him and what He has done for us on Calvary, then we need not fear. If we are walking in the light and on the straight and narrow road, we need not fear what lies off to the side. It is when we start getting too close to the edge or deliberately stepping into enemy territory that we have reason to fear. Then, too, remember Christian in *Pilgrims Progress* who was confronted with two lions guarding an entrance way. As long as he walked exactly between them, neither could reach him.

Two Natures in the Believer

The notion that the believer has two natures fighting simultaneously in his breast is very hard for some to lay aside. Though this teaching is not limited to Calvinists, the Calvinists take it to an extreme to permit “sinning every day.”

The Bible does speak of two natures and there are several passages which, without diligent study, may appear to teach this. Therefore many accept the teaching uncritically. The Bible also mentions carnal Christians. There are definitely two forces at work in the world, the forces of evil and of good. The natural man and the Holy Spirit do indeed conflict. But in the life of the believer either one or the other is in control. Alas, too often it is the carnal nature that is in control. The Scriptures know nothing of the two natures both controlling the believer at once with first one victorious and then the other.

Some may feel that the debate over two natures is a matter of terminology and is of little consequence. But if such a belief is used as an excuse for sin and worse for failure to experience Christian victory, then we had better reevaluate the teaching. Some excuse their sin by concluding, “Well, its just my old nature, and I can't help it.”

Getting Into the Scriptures

As you consider the numerous warning passages, it is very helpful to go to a good concordance with a Greek- English dictionary to explore the meanings and implications of words. Also look up other passages that use the same words to gather the sense of the words. Here is a list of the most common terms in the warning Scriptures that are weakened by eternal securitists:

fall (II Pet. 3:16, 17); *draw back* (Heb. 10:38); *slip* (Heb. 2:1-3); *partake, enlightened, tasted* (Heb. 6:4-9); *turn away* (Heb. 12:25); *condemned* (I Cor. 11:29-32.); *shipwreck* (I Tim. 1:18-20); *take away* (Rev. 22:18, 19); *overthrow* (II Tim. 2:18, 19); *departing* (Heb. 3:12-19); *cast away* (Heb. 10:34-39); *lose* (II John 6:9).

2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. **2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.**

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. **Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;** **Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, **Heb 6:5 And have tasted the good word of God, and the powers of the world to come,** **Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.** **Heb 6:7 For the earth**

which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

Heb 6:8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. **Heb 6:9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **1Co 11:30** For this cause many are weak and sickly among you, and many sleep. **1Co 11:31** For if we would judge ourselves, we should not be judged. **1Co 11:32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

1Ti 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; **1Ti 1:19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: **1Ti 1:20** Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: **Rev 22:19** And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

2Ti 2:18 Who concerning the truth (CALVINISTS) have erred, saying that the resurrection (JUDGEMENT [by a Secret Election]) is past already; and overthrow the faith of some. **2Ti 2:19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are

his. And, Let every one that nameth the name of Christ depart from iniquity.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not? Heb 3:19 So we see that they could not enter in because of unbelief.

Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward. Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry. Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

2Jn 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 2Jn 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2Jn 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Getting Into the Warning Passages. Questions 2-7 deal with a number, but not all, of the warning passages found in the New Testament. We could introduce many from the Old Testament, and it would be appropriate to consider them. But eternal security teachers will cry “unfair” if you pull anything from the Old Testament to refute their theories. For some Old Testament warning passages, look under the list of “if passages in Lesson 7.

Here are some comments on additional warning passages beyond those listed in the student study guide: 1) Heb. 2:1-3.

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

This passage speaks of letting the things we have been taught slip and of neglecting “so great salvation.” Eternal security teachers immediately apply this to unbelievers, but the Book of Hebrews and this passage appear to be addressed primarily to believers. Obviously, the truth can be applied to unbelievers, but the primary emphasis is on the believer. This becomes still clearer when you look up the root meanings of the word *neglect*. It does not mean “ignore” or “refuse to have anything to do with.” The root idea is carelessness with something. It is translated elsewhere *make light of, not regard*. Those of us who have experienced salvation must not become careless.

2) Heb. 5:8, 9. This passage speaks of Christ as the Author of eternal salvation to all who obey Him.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered; Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

The Calvinist will say that *obey* refers to obeying the call to salvation, a one-time experience. But note numerous other Scriptures which speak of obeying. Also consider Hebrews 3:12-14; Heb. 6:4-10;

10:26, 27.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: Heb 6:8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. Heb 6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. Heb 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

These passages bring up the question of the extent of apostasy that cannot be repented of and the unpardonable sin. A thorough discussion of this is beyond the scope of our study here. Suffice it to say that many have needlessly feared that any sin would cut them off forever from God. We are not to judge when a person has reached the state of apostasy spoken of in these passages. It is best to conclude that where there is life, there is hope. There is some reason to conclude that any apostasy is unpardonable if persisted in until death. Then, of course, there is no hope.

Discussion Questions

1. Many of these warnings could fit either believers or unbelievers, but they are addressed specifically and primarily to believers. Remember the principles of Biblical interpretation you studied in Lesson 2. One of them had to do with interpretation and application of a passage. The interpretation of these warning passages must take into account the primary audience to which they are addressed, namely believers. One may make some applications to unbelievers, but this is application, not the true interpretation. There are real dangers to the believer of growing cold, carnal, and ultimately of falling from grace.

2. In light of the evil in the world, we need to go frequently to the Scriptures of comfort to believers.

But we must come to them as true believers, in faith, not as skeptics or while we live in known sin. If we meet God's conditions for salvation and if we heed His warnings, then we will experience the comforts of the Scriptures.

3. Assurance of salvation begins with the initial experience and then considers the continuing experience. It is to this continuing experience that most of the tests of assurance listed in this lesson apply.

Some think that claiming assurance of salvation is boastful. It can be if we base it on our own goodness apart from the saving merits of Jesus Christ. If we glory in the Lord, give Him the credit, and trust in Him for salvation, we are boasting in Him when we say, "I know I am saved."

5. The believer in Christ, who trusts Him in faith, and abides in His love, is sure of salvation. Security is based on what Christ has done and our willingness to respond to His gracious provisions and commands.

Lesson 9: Influences of Calvinism

DISCUSSION GUIDE

Introduction

This lesson deals with the influences of Calvinism through the last several hundred years to our own day. You will not want to spend too much time on forms of church government or other sideline influences. Quickly zero in on those influences that relate to the five points of Calvinism. You should not spend a great deal of time discussing the various groups that espouse Calvinism or parts of its teachings. It is good to know which groups and denominations are involved, however. You might want to supplement what the lesson says by noting groups or persons in your own community that teach Calvinism. Also note that Calvinism pervades much of the teaching of many radio and TV preachers. This is one of the many dangers of listening to and watching these people.

You will want to spend a good deal of time discussing the influences and terminology that are so common that they may creep into our own preaching and teaching. Many of them come from the indiscriminate use of commentaries and other helps from Calvinistic authors. In some circles, the influence sometimes comes through radio and TV preachers. Ask your minister or other Bible students for help in identifying some of the books and other publications that contain Calvinism, especially the unconditional eternal security error. If you would have access to a *Scofield Reference Bible*, you could look up some of the comments noted in the pupils lesson and you will see for yourself the error.

Questionable Statements About Christ's Work and About Conversion

If you have access to the booklet, *Questionable Statements Regarding the Atonement*, please read it in preparation for this part of the lesson. As you discuss the error that "Christ paid the penalty for our sins," note that only a guilty person pays a penalty. Christ was not guilty of sin. In Scripture the closest we can come to Christ "paying" anything is Acts 20:28 which speaks of our being purchased with His blood.

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Act 20:29 For I know this, that after my departing shall grievous wolves (CALVINISTS) enter in among you, not sparing the flock.

The Scripture also says we are bought with a price (I Corinthians 6:20).

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Timothy 2:6 says He *gave* Himself a "ransom for all."

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

This all suggests that He freely gave Himself as a sin offering for us. The just died for the unjust (I Peter 3:18).

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

There is no hint anywhere of some penalty that Christ had to pay.

What does all this have to do with Calvinism? The penalty theory is part of the teaching that Christ took all our sins past, present, and future on Himself so that when we become Christians, all the sins we ever will commit are paid for. If this is so, why should believers repent of anything? Why all the warnings of Scripture directed to believers?

As you discuss the belief that Christ suffered in hell for us, note that many Scriptures speak of His suffering, but all of them refer to His suffering on the cross before He died. There is no hint of suffering between the cross and the empty tomb. Regarding Hades (hell) as mentioned in Acts 2:27, 31, it is helpful also to refer to the Old Testament where it speaks of the righteous going to the grave.

Act 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Act 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

The Greek translation of the Old Testament uses Hades, the realm of the dead here. The translators realized, correctly, that the righteous dead did not go to a place of torment, but they avoided the translation “hell” by using “grave.” But this “grave” of the Old Testament was the abode of righteous spirits, not of the body. Hades obviously had two parts, a place for the righteous dead and another place, the prisonhouse of the ungodly.

In considering good works and their relationship to salvation, you may want to find Scriptures that show we are not saved by good works. These need to be balanced by Scriptures that point out the place and need of good works, such as James 2.

Getting Into the Scriptures

1. You may note that in the Bible we find more passages about holiness, Christian living, and continuing with Christ than we do about the initial conversion experience. This does not mean, of course, that the initial experience is not important. Calvinists do have a way of applying many passages meant for the Christian to the initial experience. And so, when the Bible speaks of obedience, they will interpret it as obedience to the call to be saved. I John 1:9, 10 speaks of confession of sins by the believer.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1Jn 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Eternal security teachers will often apply it to unbelievers and to the conversion experience. In essence, they deny the need for continued confession of sin.

2. Our interpretation of Romans 11:29 (the gifts and calling of God irrevocable) is based on the context as well as the teaching that God does allow Himself to be limited by the free will of man.

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: Rom 11:27 For this is my covenant unto them, when I shall take away their sins. Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Rom 11:29 For the gifts and calling of God are without repentance.

Review our earlier study of the fact that God's nature is unchangeable. But He does sometimes change the way He works with mankind. He chose Israel as a peculiar people, the elect. But this does not mean that every Jew throughout history will be saved. Many rejected God and could not enjoy the blessings or the final destiny of the chosen people. It is also helpful to recall that election

to salvation and predestination are corporate (refer to groups). When the Bible speaks of Israel as the elect, it is referring to a nation of people as a whole. Individuals in Israel were elect only as they chose to identify with the people of God. In relationship to believers, election is also corporate—the body of Christ, the church, is a chosen body destined to receive God's blessings now and in eternity. Individuals are elect or saved only as they choose to be a part of that body and do not turn from faith in Christ.

Discussion Questions

1. Some try to dismiss the whole issue of Calvinism by declaring that it is all a matter of terminology. "We basically agree," they claim. Why use erroneous terminology when correct terminology is found in the Bible? Why says things that can be misleading? Lesson 10 will help answer this question by showing some of the implications of Calvinism. Instead of saying that "Christ paid the penalty for our sins," we can just as easily use more correct Scriptural terminology such as He "bear the sins of many" (Hebrews 9:28); "**justified by his blood**" (Romans 5:9); "**just for the unjust**" (I Peter 3:18); made him "**to be sin [offering] for us**" (II Corinthians 5:21).
2. You might note here as you discuss the obvious results of conversion, that many of the radio and TV preachers of our day stress the conversion experience. Yet many speak of being converted but continue to be actors, politicians, Sunday ball players, etc. Where is the change of life?
3. Depending on the type of invitation given, this expression may or may not be good. If a general invitation is being given, inviting anyone who is not right with God to come for salvation, then "If you have never been born again" is not the best expression. There may be backsliders in the audience who were born again earlier in their lives. They need to get right with the Lord as much as those who have never had the born- again experience. This is a common way of giving an invitation to the lost in churches that teach eternal security. For they teach that if the backslider were truly born again earlier, he is still born again. Do you see the danger here? Might the backslider feel secure in his sins?

Lesson 10: The Dangers of Calvinism

DISCUSSION GUIDE

Introduction

No doubt as you have been studying Calvinism, you and your class have been noticing many of the implications. Likely you have already discussed some of the practical implications and dangers of this system of teaching. Today's lesson brings a number of the practical implications of Calvinism into focus. Some have mistakenly dismissed the whole disagreement between Calvinism and Arminianism as a matter of terminology and theological complexity far above the heads of the common people. Many conclude that such debates have little effect on practical Christian living.

First, review the five points of Calvinism as outlined in the Pupils lesson. Review the Scriptures refuting these. Perhaps you will need to pick up some loose ends from previous discussions. It is well to note that not all Calvinists take all their teachings to their logical conclusions. But many Calvinists do. These conclusions can and will affect people's view of God, of their responsibility to God, of sin, obedience, and faithfulness.

Implications of Calvinism

Discuss these implications one at a time, looking up the Scriptures given and others you may wish to add. Some of these implications of Calvinism can be related to various points and Scriptures noted in previous lessons. Here is a list of these implications with references to previous lessons:

Our view of sin and the Christian—see the warnings of Lesson 8.

Our view of the imperative of obedience—consider teachings on obedience in Lessons 7 and 8. Our view of God's commands—see again Lessons 7 and 8.

Our view of assurance of salvation—see comments on assurance in Lesson 8. Infant damnation—see additional comments in Lesson 4.

Discussion Questions

1. The basic error that underlies the five points of Calvinism seems to be the Calvinistic view of the sovereignty of God. Review some of the highlights of the sovereignty of God mentioned in Lesson 1. Somehow Calvinists need to realize that God can be in control of His creation while allowing His creation to make some choices of its own.
2. Calvinistic error in our own circles needs to be pointed out when and where it happens. We need teachers and preachers who are diligent in teaching correct views and in pointing out errors. Our people also need to be warned of the dangers of radio and TV ministers and their publications. Often much of what they teach is sound with a small but crucial mixture of error. We must carefully and yet forthrightly help those who have been taught Calvinism in their churches. The writer of this lesson, who was once a believer in eternal security, well remembers his first encounters with those who held the Arminian view. They carefully explained their views but refused to argue. Their lives, generally above reproach, witnessed to their desire to be Biblical in faith and in practice. Also sharing helpful books and tracts showing Calvinistic error were a great help. We do need to assure our Calvinistic friends that we do believe in salvation by grace through faith, that we do not believe in trying to attain heaven by human merit. We can share with them our testimony of assurance of salvation. This can help them see our desire to be Biblical.
3. Look in a concordance or other Bible helps for Scriptures on the subject of obedience. You should be impressed with the Biblical emphasis on obedience. Trust and obedience are the primary evidences that we have faith in God and that we are in the faith.
4. If we become careless in our terminology and in our handling of Scriptures, it will become easier and easier to become careless in our practice. We do need to be careful not to put our entire emphasis on correct belief. We need to balance it with a strong emphasis on faithful living and spirituality. As we live by faith and faithfully adhere to the Scriptures, our practice is bound to be affected. The Word of God will be the standard used at the judgment. See John 12:48 and Romans 2:16.

Joh 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge

him in the last day.

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The Word is not to be handled deceitfully (II Corinthians 4:2).

2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commanding ourselves to every man's conscience in the sight of God.

The Word must not be added to or taken from (Revelation 22:18, 19).

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things [compatibalism, monergism, depravity, electing grace, irresistible grace, effectual calling, general calling, effective atonement, hypothetical atonement, libertarian free will, bondage of the will, objective grace, subjective grace, natural ability, moral ability, mediate imputation of Adam's sin, immediate imputation of Adam's sin, supralapsarianism, sublapsarianism, infralapsarianism, desiderative will, decreative will, and antecedent hypothetical will.]

, God shall add unto him the plagues that are written in this book: Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.